THE PACIFIC

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Pac Theo Sem
Reading Room

IMMORTALITY.

Foiled by our fellow men, depress'd, outworn,
We leave the brutal world to take its way
And, "patience, in another life," we say,
"The world shall be thrust down, and we up-borne."

And will not, then, the immortal armies scorn
The world's poor, routed leaings? or will they,
Who failed under the heat of this life's day,
Support the fervors of the heavenly morn?

No! no! the energy of life may be
Kept on after the grave, but not begun;
And he who flagg'd not in the earthly strife,
From strength to strength advancing—only he,
His soul well-knit, and all his battles won,
Mounts, and that hardly, to eternal life.

—Matthew Arnold.

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W. W. Ferrier - - - - - - - Editor

2716 Hillegass Ave., Berkeley

DOES IT FORESHADOW THE MILLENNIUM.

The recent number of the Congregational quarterly, published in the interests of the churches of Washington, says that the Presbyterian and Methodist churches of Odessa in that state have taken steps toward organic union, "having in view to organize from the union a Congregational church." The Presbyterians have a church building and parsonage worth $9,000; the Methodists a church building worth $7,000. Involved in the plan is the sale to the German Congregational Church of one of these buildings, retaining the other for the new Congregational Church which is to come out of the union. The publication from which we get this information says: "This is a voluntary movement on the part of the people. We have had nothing to do with it. Locally the matter has been decided; and unless state officials of these denominations interfere the union will be made."

A few years ago the denominational officials would have interfered. But like the Apostle Peter when the net was let down from heaven, these workers have been getting new visions of late. If this goes through we shall regard it as a big step toward the millennial period long ago foretold for the earth.

Some time ago The Pacific had mention of the movement at Kennewick, Washington, to unite the Congregational and Presbyterian churches. Latest reports indicate that the union is likely to be effected. The Congregationalists are to sell their building to the Bpatists, take over the Presbyterian property, assuming its indebtedness, the Presbyterians and Congregationalists forming then one strong, self-supporting church of the Congregational order. This will make the strongest church in Kennewick.

Word comes from Ritzille, Washington, that Congregationalists and Baptists are very happy in the working under a plan of federation adopted there not long ago. Separate Sunday-school sessions are held, but the other services are united under the Congregational pastor.

At Medina, Washington, the Congregational church people recently gave a unanimous invitation to the Baptists, who do not have a building, to unite with them in the use of their chapel, holding a Sunday service alternately.

Elsewhere in this number of The Pacific will be found a declarative statement by a Washington Home Mission Council which gives earnest of good things for the Church Kingdom.

Evidently Superintendent Scudder has been busy in special and far-reaching ways since he wrote to The Pacific last year asking for a copy of the resolutions passed at the Pacific Coast Congregational Congress in Portland in 1911. Those resolutions read: "In these days when denominations that share in common principles of church polity are drawing together, we raise the question whether it is not time that the great churches that are democratically governed and who together form the largest group of the Protestant churches of America, should seek that closer affiliation that their freedom of spirit and of organization would invite;

"Resolved, therefore, that we appoint a commission of seven to consider and seek in these Pacific States a closer co-operation with our sister bodies of like organization, with a view to the greater cultivation of the spirit of religious liberty and the speedier coming of the free Kingdom of God, and that we recommend to the various conferences the necessary action looking to this end."

It is to be hoped that that commission will have much to report as accomplished in 1915 when the next congress shall be held in San Francisco. Let us have that which will cause us to arise spontaneously and sing the doxology —"Praise God from whom all blessings flow."

PROGRESS IN CHURCH FEDERATION AND CO-OPERATION.

All they who believe in co-operation, federation, and church unity, will find in The Pacific this week much that is encouraging. We have news in a wholesale way relating to movements of that kind.

Just as we are about to send the paper to press we come across an article by Mr. J. E. McAfee, a Presbyterian of great influence all over our land, in which is this decisive declaration: "Church federation must come. The church can claim no competent leadership in the present program; no effective scheme of community service can be carried out on the present basis. Outworn European systems of two or three or five centuries ago cannot cope with today's religious needs in America. The gospel of Christ on any rational vitalized interpretation outlaws the present divisive system. The stars in their courses are fighting this battle. The mills of the gods are grinding this grist. God Almighty has large purposes which can be fulfilled only by bringing together forces now divided."

Th Rev. Charles Stelzle of the bureau of labor of the Presbyterian Church says that the literature of the socialists far surpasses the literature of the church in its appeal to the man of the street. He says further that it is written in the language of the people. As one indication of the activity of the socialists he says that in one city in which several socialists were elected to public office there were 300 men who went out every Sunday morning at five o'clock to put socialist literature into the morning papers found on the porches of the homes of the people.

"Arise and meet the daylight;
Be strong and do your best
With honest heart and cheerful faith,
And God will do the rest."

CHRONICLE AND COMMENT.

A New York man who eats at restaurants expresses the conviction that they have greatly deteriorated in recent years. He says: "In these days, when eating places serve music, cabarets, onyx, bronze, marble, velvet rugs, lace curtains, mural decorations, gilt edgings, architectural potpourris, and things like those, neglecting their tables, I seem to suffer more from dyspeptic disturbances. I am not skilled in dietetics, but I don't believe velvet rugs and mural decorations are thoroughly digestible articles of diet."

A london physician who is a specialist in the treatment of diseases of women says that what the militant suffragettes need is treatment not as criminals but as neurotics. "Their brains have become disordered and their minds bewildered by repeated explosions of emotions which the ordinary woman keeps under strict control. But every factor in our present way of dealing with the militant suffragettes serves to intensify emotion. They are arrested by men, tried by men in the presence of a partly male audience, carried to prison by men, and when they hunger-strike they are forcibly fed by men. All the time their anger and resistance to men, the very basis of the woman movement, are being excited. The proper alternative to this mistaken course appears to be the opening of a number of sanitoria for suffragettes."

"The Aftermath of Reconstruction" in "The Century" for April, by Clark Howell, editor of the Atlantic Constitution, tells how the South found itself after the civil war. Colonel Herbert, who was secretary of the navy in Cleveland's second administration, writes on "How We Redeemed Alabama." Colonel Herbert says in conclusion: "The story of Alabama is the story of ten other reconstructed states. The stock prediction that the anti-slavery crusade would never stop short of 'negro equality' had been fulfilled. Thaddeus Stevens and Charles Sumner had helped the secessionists, who had been unhorsed by the war, to get into the saddle again. The negro and the carpet-bagger had compelled the whites to forget their animosities and come together to save their civilization. Hence the solid South." Mr. Howell asserts that most men agree now that a fearful error was made by Congress at the close of the war in adopting the reconstruction policy of the radicals. His opinion is that things would have been different if Lincoln had lived. Except in loss of life the South suffered more from the evils of the reconstruction era than it suffered from the war itself, says Howell. His opinion is that many of the horrors of the reconstruction period would have been averted if men like Alexander Stephens had been recalled to public influence. "There never was a more loyal patriot than Stephens, and yet a seat in the United States senate was refused him when Georgia sent him to Washington after the war." Along with Robert E. Lee, Ben Hill and others, Stephens protested against secession to the last, yielding only when his state had definitely acted.

Very few people are good economists of their fortunes and still fewer of their time.—Chesterfield.

God, who cuts no two leaevs upon a tree after the same invariable model, shapes also his soul-work after his own will, variously.—A. D. T. Whitney.

WASHINGTON HOME MISSION COUNCIL.

A Home Mission Council, in which all the evangelical denominations are represented, has been organized in Western Washington. Its declarations are as follows:

"Recognizing the evident desire of the evangelical denominations of Western Washington to do more effective work for our common Lord, and

"Believing the Holy Spirit is moving Christians toward practical co-operation,

"We rejoice in the progress already made in this direction, and desire to confirm our convictions as follows:

"That church extension should be conducted as far as practicable, according to the following principles:

"1. No community, in which any denomination has any legitimate claim, should be entered by any other denomination through its official agencies without conference with the denomination or denominations having said claims.

"2. A feeble church should be revived, if possible, rather than a new one established to become its rival.

"3. The preferences of an unoccupied community should always be regarded by denominational committees, missionary agents and individual workers.

"4. Those denominations having churches nearest at hand should, other things being equal, be recognized as in the most advantageous position to encourage and aid a new enterprise in their vicinity.

"5. In case one denomination begins gospel work in a destitute community, it should be left to develop that work without other denominational interference, except by consent of the council.

"6. Temporary suspension of church work by any denomination occupying a field should not be deemed sufficient warrant in itself for entrance into that field by any other denomination, except by consent of the council. Temporary ssupension may be deemed abandonment when a church has had no preaching service and held no meetings for an entire year or more.

"7. All questions of interpretation of the foregoing statements, and all cases of friction between denominations, should be referred to the council through its Executive Committee.

"8. That frequent conferences between field and mission superintendents, Sunday School organizers, and workers throughout the field of this council's operations, to be held for the purpose of reducing expenses and increasing the efficiency of the churches of Christ in Western Washington."

Provision is made in the constitution for a special advisory committee, one article reading:

"In case of any disagreement arising between denominations connected with the council that the parties themselves or this council are unable to settle, applications may be made by one or both parties interested to the Secretary of the council for the calling of an Advisory Committee. He, with the President, shall name three or more persons not conected with the denomination, requesting the committee, who shall, if practicable, visit the locality; invite the parties to present the facts as each shall see them; and also seek for and secure such other testimony as pertains to the question in hand; and then call a meeting of the council, who shall go into executive session and, after carefully considering the facts presented, render a decision; a copy of which shall be given to each party involved, and also to the Secretary of the council for record, and to the executive authorities of the denominations involved."

A similar council was organized some months ago in Eastern Washington, and has proved helpful in the effort to solve in a brotherly and efficient way some of the mission problems.

PRESIDENT ELIOT'S CONCEPTION OF BUDDHISM PRONOUNCED SUPERFICIAL AND UNTRUE.

Recently at Phillips Brooks House at Harvard University, Dr. Eliot, president emeritus of the university, spoke on "Racial Religions." A report of his address was published in the Harvard Crimson. Immediately Japanese and Hindu students wrote long leters of protest, a fragment of one of which has come to our notice:

"We fear that President Eliot has based his remarks about the religion of India upon the garbled reports of a few superficial observers. We know the good as well as the bad points in our country's intellectual development and can assert with confidence that most of the problems which Christianity likes to regard as her exclusive privileges have long been mooted and debated in India.

"President Eliot's chief contention against the religions of India, China and Japan is that they have not reached any spiritual conception of the deity. Now if it is meant that the man on the street has not a conception, we can say the same thing of any country, Christian or pagan. But if it is meant that even the thoughtful members of Asiatic communities hae not had such a conception, either at present or in the past, this would betray an absolute ignorance of the Bhakti doctrine of India which has been in existence ever since 150 B. C. at least.

"We should not hae gone at length into this matter except for the fact that it is an utterance of a man of President Eliot's reputation, culture, and experience—and before persons who are, most of them, perhaps destined to come into contact, as missionaries, with the much-wronged Asiatics. If the Christian missionary activity requires things such as these to kindle their well-nigh expiring zeal for their cause, it is safe to predict that a terrible disillusion is soon at hand for them."

A CONFERENCE ON CO-OPERATION.

Representatives of Pomona College and of the "Christian" Church Confer at Claremnot.

The March number of the Pomona College Quarterly states that the recent conference between Pomona College representatives and a committee of twenty-five representing the educational interests of the "Christian" Church in California has calld forth many inquiries. The Quarterly makes the following comment:

"In the expansion of Southern California, the Christian denomination, like most others, has faced the problem of an adequate higher education for its young people, and the consequent question as to the advisability of a college under its control. The Church has already partially provided for the training of its theological students in its Bible School at Berkeley. The removal of this school from its present surroundings, and its re-establishment on broader lines in conjunction with a college founded and controlled by the same constituency has come to be actively agitated. In establishing another college the denomination would find a precedent in the action of many sister demoninations, and respond to a pardonable denominatioal pride. It has, however, been felt by the leaders of the Church that due heed should be paid to the trend of the times toward co-operation—in educational as well as other matters. That harm has already resulted to the educational interests of this section of the state from the undue multiplication of institutions of higher learning is a fact fully appreciated. This feeling has reopened the question raised some years ago, during the administration of President Gates, as to the feasibility of combining the educational forces of the Christian denomination with those of Pomona College. At the time mentioned five members were elected to the Board of Trustees from the Christians, and by them most efficient service has been rendered. A union today is not therefore altogther in the nature of an experiment. The proposition under discussion involves the removal to Claremont of the Berkeley Bible School, its establishment upon a firm foundation and its close co-operation with the College in exchange of teaching, library, and other facilities. The quarter of a million which the Church has available for educational purposes would erect and equip a suitable building and give the school an ample endowment for the present. The merging of the other educational interests of the Church in an institution of established reputation and assured future would afford all that a separate college could give and assure to all doners the safe investment of their gifts.

The conference of the committee looked only to a general consideration of the idea of co-operation, without an attempt at the formulation of any plans of action. In this there was almost unanimous agreement upon the desirability and feasibility of some form of union. A committee of five members each from the College and the Church was appointed to take the matter under further advisement."

THE CHURCH AND THE LABORING MAN.

A Labor Organization Greets and Congratulates the Church.

When Faith Congregational Church of Springfield, Massachusetts, dedicated its building a few weeks ago there was in the services a unique feature of marked significance. Organized Labor was represented on the program, greetings being given by the president of the central labor union who said that he brought to Faith Church the congratulations of ten thousand men, women and children of Springfield, spoke words of appreciation of the pastor, Dr. Merrick, and dwelt on the co-operation of the church and labor for spiritual as well as material progress.

The Boston Transcript has made comment as follows:

"For nearly a score of years the question of the relation of the laboring man and the church has been a common and sometimes bitter theme for discussion. Many startling statements were scattered broadcast to the effect that there was a wide chasm between the church and the working people, that the church had deserted the workingmen and that the workingmen had deserted the church. This was widely believed to be true, although a careful investigation invariably proved it to be false. While here and there a church could be found, in the congregation of which were scarcely any wage earners, this was generally due to their absence from the locality in which the church was situated, the character of the service, or the traditions of the community. At the same time a vastly greater number of churches, in both country and city, had a large number of the so-called laboring classes in their congregations and in many churches they constituted the overwhelming majority. At the time when these assertions were most common, the writer of this paragraph was connected with a church, in which about five per cent of the men might have been classed as capitalists, five per

cent professional men, ten per cent men with good annual salaries, and the remaining eighty per cent clerks, carpenters, painters, gardeners, machinists, day laborers. While alarmists were crying that the workingmen had deserted the church, this and many other churches were filled with them every Sunday. There were many laboring men who never went to church, but ninety per cent of these sent their children to Sunday-school. In fact, the Sunday-school in the past generation has secured a larger per cent of membership from the families of the laboring classes than from the families of the capitalists.

"The false impression was created by two facts. While the statements above given are correct in reference to the English-speaking population, they do not apply to the non-English-speaking immigrants. Some of these came with a prejudice against the church, or did not find churches where services were conducted in a language which they could understand and with forms to which they were accustomed. Vast numbers of these working people, in the mines or massed in the tenements of the great cities, were outside the church, and naturally grew cold or antagonistic; but the situation, not so much the fault of either, was produced by circumstances that only years of patient and persistent effort could evercome.

"The other fact that produced this impression of a complete alienation between the church and the working classes, was the attitude of the leaders of organized labor. Without any question the attitude of the majority of the early labor leaders was more than that of mere indifference to the church, it was hostile and frequently bitter. This was almost inevitable at first. All reformers are very apt to assail the church. They see clearly existing evils, and are determined to overthrow them. They believe absolutely that their methods are certain to remedy the evils and that there is no other way. They also feel that everything must be done at once. So intense are they that all who fail instantly to respond to their appeals seem either cowards or hypocrites. The church was condemned in toto by many abolitionists, and is often attacked by temperance, and social reformers today, as well as labor leaders, each demanding that the church shall leave all its other tasks, ignore all other crying evils, and devote itself instantly, completely and intensely to the one cause which that reformer is advocating. It was almost inevitable that the labor reformers, seeing the laboring man in so many cases suffering from injustice, and finding that the church did not at once rush into a denunciation of capital and an indorsement of their own methods, should turn from it in disappointment, infer that it was the cowardly slave of capital and hurl against it their anathemas. Their utterances created the wide spread belief of a wide and almost impassable gulf between the church and the workingman.

The Pulpit a Leader in Labor Reforms.

A survey of the past twenty years shows not only that the working people have all along constituted the majority of the membership of the churches, both Roman Catholic and Protestant, but that the workingman has had no other such advocate as the Church before the court of public opinion. There are the great fraternal organizations, as Masons, and Odd Fellows, and scores of others, many with high ideals, and rendering noble services to their members, but no such utterances or efforts have come from them as from the churches for the betterment of wages and working conditions. The platforms of political parties, with the exception of those created as labor parties, have been slower in reaching an outspoken demand for social reforms than many religious leaders. What a pioneer Washington Gladden has been! How many religious bodies have had committees on labor! Some of them gave it a prominence long before our National Government found a place for labor in the Cabinet. The charge of cowardice is not fair against the pulpit. In the last decade more ministers have found their positions uncomfortable because of their advocacy of labor reforms than because of any supposedly heretical beliefs in theology. Many ministers have shown more heroism and made more sacrifices ni the interests of labor than the labor leaders. For the more the latter denounced existing evil conditions, the greater their popularity and their chances of promotion; whereas many ministers have made enemies, and closed the doors of promotion to other and larger churches, by speaking bravely for the laboring people. And churches, too, have suffered, for often suffered unfairly at the hands of their employees, especially through the unions, have resented the sympathy of the pulpit with the laboring man, and have lessened their support, even when they have not withdrawn altogether.

"The action at the Springfield dedication, influenced by the previous friendly attitude of the pastor towards the labor problems of the day, is a step in the recognition of the fact that the Church has been a large factor in moulding public opinion in the interests of justice for the workingman. This should be more general. And with it should come, on the part of organized labor, a reasonable toleration, when the pulpit calls attention to some of the dangers of organized labor, and to acts of injustice that it may perform. In many lines, such as the building trades, organized labor is becoming the dominant factor. It is at times the master of the situation. It will be tempted to acts of injustice, as much as capital has been where it was supreme. If labor becomes unfair, the Church must speak as definitely as when capital is unfair. The Church should be more and more the mediator between labor and capital, upholding whatever in each seems to be righteous, and protesting against whatever seems unjust. This act at the Springfield dedication should be a harbinger of a large and sane recognition of the place and power of the Church in the solution of the social problems of the day."

MORE MEDIEVAL HISTORY.

J. Rowell.

The Massacre at Humboldt Bay.

The story of the Aboriginees of this fair land makes the blackest page of American history. Had those who called themselves by Christ's name treated them as Christ would have done, we should have today some millions of worthy and happy Indian citizens, instead of a bedraggled remnant of cowering and miserable Indian renegades. The experience of William Penn and his followers proves that the dreadful experiences of the Indian wars that made up the bloody history of the first hundred years of our country's life, were needless, and hte result of the missions planted by the Franciscan fathers along the coasts of California, prove the same thing. Our General Bidwell found no need to exterminate the Indians near Chico, for he taught them to respect and love him as a father, and there are none who now revere his memory more than those Indians that survive him.

Of course, the two races could not have occupied the land together, with their conflicting modes of living, but that the Indians could have been trained to the life of civilization is shown by the experience of missions to other barbarous peoples, and by the results of the changed mode of treatment accorded them by our people in these later

days. Rightly treated, they would have made a most valuable element of our national life. Some of the noblest men our country has produced had Indian blood in their veins. Our revered Brother J. H. Warren was an Indian, and the chief prize winner in the Olympian games of last year was an Indian.

The extermination of the aboriginees of California has been a wicked and shameful work, of which the massacre at Humboldt Bay was a most dreadful part.

Our Indians subsisted largely on acorns, produced in abundance by numerous oaks. But hogs were worth more than Indians, and so these were deprived of their stores. Then the Indians used to raise some corn in the fertile soil. But the whites took possession of the fertile lands, and left the rocks for the others. Only starvation was left to them, and is it strange that they should steal, and even steal cattle? A boy was brought before one of our police judges charged with stealing, but when the judge learned that the boy had stolen bread to satisfy his hunger, he dismissed him, saying it was a shame to arrest him for such an offence. And when the whites had stolen the land and the acorns, and left the Indians to starve, could they be blamed for helping themselves to the food that had been taken from their children?

But the whites about Humboldt Bay became enraged at their losses and resolved on dire revenge. At first they asked the commander of the United States soldiers, stationed at the Bay, to kill these thieving, starved ones. But he told them that the Indians needed protection from them much more than they needed punishment by the soldiers. Then, knowing that these white savages were plotting a massacre, he sent word to the Indians in the vicinity to come to the fort for protection, and many of them did so come in, and supposed themselves safe from threatened slaughter. But they were mistaken. Early one Sabbath morning, while the soldiers were asleep, a band of white men assaulted the sleeping Indians with hatchets and other weapons, and in a few minutes of time, murdered a hundred and fifty Indians—men, women and children, even nursing babes—and none of them were allowed to escape. A more cruel and cowardly deed was never recorded. And yet the pastor of the Congregational church there, in talking with me about the matter, justified, or at least excused, the foul deed, because of the thieving habits of the Indians.

It is a pleasure to record that in these late years our government and our Christian people have wakened to a sense of our wicked treatment of the aborigines of the land and are trying, in a very feeble way to atone for past delinquency, by providing homes and proper instruction for the scattered remnants of these native tribes. They are not half doing their work. The Indians are still excluded from the fertile lands, and preyed on by sharpers in the government employ — but they are improving in their methods, the number of Indians in our country is slowly increasing, and the prospect is that, by and by, they will gain their proper place in our great nation.

There have fallen from us, as we traveled,
Many a burden of an ancient pain—
Many a tangled cord hath been unraveled,
Never to bind our foolish heart again.

—Edward Rowland Sill.

WHAT A WOMAN POLICE OFFICER IS DOING.

Mrs. Alice Stebbins Wells of Los Angeles Tells of Her Work in Our Southern City.

Mrs. Wells was the first woman appointed to the police force in any city in the United States. Previous to her appointment she had had considerable experience as a social worker. She had also given considerable time to a scientific study of crime.

Not long ago Mrs. Wells went East and lectured in several cities. In New York she was interviewed by the Daily Times, and it is from that interview that The Pacific makes up this interesting and valuable article.

"First of all," said Mrs. Wells, "I want to correct the impression that a policewoman does exactly the same work as that done by the policeman. If that had been the case there would have been no need of women in the police department. The point is that there were situations confronting the police department every day with which men were unable to cope, situations which demanded a woman's help.

"But the authority is the same for men and women of the police force alike. Arrest people? Of course I do, men and women, for my work is not confined to women alone. But it is not my business, for instance, to hunt up drunks and drag them along the street. That is a man's work. The policewoman is in no way to supplant the work of the policeman, but there is imperative need for her to supplement it. The woman police officer has not entered the field to displace men.

"There are three of us in Los Angeles and of course, although it is a small city, we could use several more. Two of the policewomen give up their entire time to the problem of the juvenile. The need for women in this branch of police work is of course obvious. I am looking forward to the time when we shall have women judges sitting in the Juvenile Court.

Need for Preventive Work.

"My work is out of the Chief's office. For one thing, I attend to the cases where women adults are concerned, where they are deserted, in trouble, or in doubt what to do. Much of this work is preventive, and I do not think the public realizes how much preventive work is done by the police department of every city. The more we study the problem of crime in the community, the more we are coming to realize the importance of preventive rather than punitive measures. It is the right of every citizen to be able to ask the police to keep the peace, to prevent crime. Many parents hesitate to put the case of their unmanageable boy or their wayward girl before a regular Police Lieutenant. With a woman it is easier. I have many parents come to me for help, and in many cases I am able not only to detect crime but to ward it off. I had one case of a mother whose daughter had been enticed by an evil-minded old man in the neighborhood. The mother hesitated to go to the police about such a matter, but, finding a woman on the force, she came to me and told me the whole rather ugly situation in order that the man might not be a menace to the other young girls in the neighborhood.

"I have just had an instance of a young boy who was drifting into pretty bad company. That perhaps does not seem of enough importance to bring before the police. But

his parents came to me, I talked with the boy and made him realize that it was quite necessary for him to straighten up, and found him steady and fairly congenial employment. In six months our police department would have had that boy on its hands had there not been a little preventive work at the psychological moment.

"The innovation of the woman police officer is proving its own justification day by day in the greater freedom and confidence with which young girls and women, as well as worried parents appeal to our department for advice or protection, in the handling of special cases where a woman's sympathy may be more effective than a man's power, and in the care given young girls and women brought to the police station for the first time, and who might otherwise come under the degrading influence of old offenders.

The Dance Hall Problem.

"So much for the preventive side. On the other hand, I do a great deal of inspection of dance halls and the moving-picture theatres. I find that California is much more advanced in the regulation of its dance halls than you in the East. I understand that children as young as fourteen and fifteen are admitted to your public dance halls. Such children are much too young for the late hours and the general excitement, too strong for a growing child, in the dancing place. In Los Angeles no one under eighteen, even though accompanied by parent or guardian, is admitted to a public dance hall. No liquor is sold on the place, nor allowed to be brought in. That is the biggest step toward the regulation of the dance hall, and one in which I find Eastern cities sadly behind.

"In fact, the regulation in Los Angeles is so strict that no permit is issued for a hall within several hundred feet of a place where liquor is sold. In New York I believe there is no restriction whatever to the sale of liquor in a public dance hall, except that of obtaining a license, which is practically no restriction at all.

"No persons of known immoral character are admitted to a Los Angeles dance hall. This means pretty close inspection but we are helped more than, for instance, the inspectors of New York in having the license for every dance hall issued by the Police Department. That means, if I find that persons whose business is vice are being admitted to a dance hall, or that there is any other infringement of law or ordinance, I have only to report immediately to my own department and, without any intervention of red tape, and with a most efficacious certainty, the license may be revoked. This makes the dance hall proprietor look alive to the suggestions of the inspector. Once a proprietor's license is revoked he cannot obtain another for a year and no permit can be issued for a dance on the property for six months. This makes the property-owner directly responsible and he is careful about leasing his property.

"I think the condition here in New York, as I understand it—I have not yet investigated New York thoroughly in this respect—whereby one man can obtain a license and then transfer it to a man who has been refused a license, is pretty bad. But then, the problem of a great city like New York is very different from that of one as small as Los Angeles where a reform meets with fewer obstacles and moves swiftly.

"Our license rate is very much higher than it is here in New York—$60 a quarter. That, I believe, is a good thing. To be sure, it knocks out the small dance hall. I approve the dance hall as an organized amusement, but it should not be allowed unless there is adequate inspection provided for it; and the small cheap dance hall is hard to follow up and is often an insidious factor in the life of a community.

"I am strongly in favor of the social centre movement for the reason that it tends to keep young people in their own community. The danger comes in when the young girls go far downtown, or out to summer resort places, away from their own neighborhood. Their parents do not know the surroundings, and they are not likely to meet any of their friends and neighbors—a fact which maeks them feel more irresponsible.

Inspection of Moving-Picture Theatres.

"I have my hands pretty full with the inspection of moving-picture theatres. We have moving-picture theatre ordinances and they have been enforced very strictly. We have a minor ordinance which prohibits children under fourteen entering a paid place of amusement without parent or guardian. Of course the youngster stands at the ticket booth with a nickel and implores 'Mister' to buy him a ticket, and so scuttles past the doorkeeper under Mister's protection. But since we have enforced the ordinance we have been able to put the screws, as it were, on the doorkeeper himself. When I go into a moving-picture theatre and find half a dozen youngsters all of the same age under the guardianship of a youth of twenty-two, I question the children, moving around quietly from group to group. They confide to a woman readily enough, when a 'cop' in uniform would send them flying for the exits. When I get my evidence I make my arrest.

"Now, you know, that would not happen very many times before the doorkeeper lost his job. When the owner of the theatre found out that we meant to enforce the ordinance, the doorkeeper would be made to look to his business. Then, too, after the first fine, the theatre proprietor sees to it that pictures prohibited by our billboard ordinance, depicting scenes of violence or crime, are not displayed outside his theatre.

"Holding down the theatre owners as closely as possible to these ordinances, which are simple and sensible enough, will do much to develop moving pictures as an educative force. I am surprised at the total lack of restriction which I find in many cases here in the East. By cutting out objectionable classes of pictures, those showing deeds of violence or scenes of gilded vice or acts of the spicy sort, all of which are obviously detrimental to growing minds, makers of films are being compelled to develop other fields. There is a field of wholesome humor which seems to me quite untouched as yet, the humor now existing being largely of the burlesque type.

"There is no need, of course, for the completely darkened hall any more than for the dangerous 'moonlight dance,' which I believe you have been quite successfully fighting here in the East.

The Lost Bureau.

"The work of the Lost Bureau is very interesting and is entirely in my hands. Every day brings a great mass of letters from all over the United States, and from foreign countries as well, inquiring for people. This work, which every police department encounters in a more or less organized way, is not very well known to the public. The letters sent to the Mayor of the city, asking for information about people who have been lost, who in some way

might be traced, are turned over to the Police Department. Some attention must be paid to them; a police department is not heartless, you know. No, it is not all sentiment. But when you get a letter like this from a young girl: 'My mother will give me no rest night or day until I write and ask you if you cannot tell me what has become of my brother,' you cannot ignore it. Some times the old employment, the names of friends, the former address are given; sometimes there is no clue at all except to the city. Many of the workers in the social service bureaus of hospitals write to me for help.

"I follow up the clues and do whatever I can, though it is almost too much to do single handed. San Francisco keeps two men busy on that work alone. But this is a particularly good detail for a woman, because it implies patience and tact, sympathy and insight. Very often it leads, of course, to the discovery of crime. This side of police work is a modern commentary on the old saying of 'tell your troubles to a policeman.'

"I have not yet had a chance to investigate all the conditions that I should like to see, here in New York. I think your use of the jails here in the East as places of detention only is a good thing, one that we might well imitate. In the West the jails are used as places of confinement where the sentence must be served, instead of in some institution where there is some opportunity for reformatory methods. The jails do not have out-of-door surroundings and there is little chance for wholesome industrial work.

"I find a great latitude in dealing with social problems in the East. In Los Angeles we have, for instance, but 200 saloons for 400,000 people, all strictly supervised. No women or minors are allowed entrance to any saloon and there are no family entrances. But here in the East, I realize, as your social workers and your city officials do, that you have an entrenched condition to fight against and that makes it a more difficult problem than the younger cities of the West have to face.

"But I find that all over the country there is a spirit of cleaning up. We are beginning to realize the needlessness of a hundred different things which we have for years been accustomed to considering necessary adjuncts to our community life. Women have helped enormously in this cleaning-up process. They have been studying social problems very sincerely for a long time and they are no longer satisfied to have money thrown into their laps without some questioning as to whether it is blood money or not. Women have awakened to an honest and practical interest in their sister workers and this points to a very sure change in industrial conditions.

Women's Clubs Indorse Policewomen.

"Women's clubs are taking up this matter of women police enthusiastically. At the biennial of the National Federation of Women's Clubs our district introduced and carried through a resolution indorsing the appointment of women in the police departments of all large cities. I am running a sort of central bureau of information for organizations which wish to bring about this change. I have hundreds of letters from all over the country asking for information about the work of a woman police officer. A bill was very recently passed by the Maryland Legislature for the appointment of women with full police power in Baltimore. Baltimore now has five women police, thanks to the energies of Miss Edna Beveridge, who pushed the bill. Of course, I helped all I could," added Mrs. Wells, reflectively and simply.

"I realized from the first that I should, in a way, have to stand back of the movement for women on the police force just because, as I have said, I was the first one. So I have tried to put the matter on as high a plane as possible that I might secure the respect and co-operation of the best people, so that women who are potentially able to serve their city and their country well will be able and will wish to seek appointments in the police department.

"Seattle now has two women police officers; Minneapolis one. In many States the appointment of women is not merely a matter of ordinance but of law and that makes the change a complicated one to effect. In the freeholder's charter the specifications are purely military—a member of the police department must be six feet tall and weigh so much, and so one, so that women are excluded. These specifications are obviously obsolete in their exclusion. The change is gradually coming, however. We need more preventive measures in our police department and women are needed to introducue and carry out such measures. This is true because of the increasing number of women and children in public life and in industrial work.

"Women have entered the field in legislative work, but we do not yet realize, I think, how much the police department can help those who are working for better legislation. One woman in the police department of every city can learn much concerning the need of changes in wornout and ineffective laws, and the practical handling of wrong-doers, which other women can embody in the manifold labors for the city's good in social work, and in efforts for better legislation. The police department is the organized empowered body and all other upbuilding social agencies should work in harmony with it. For lack of this, much of our well-intended laborious effect goes wide of the mark.

"The work of the police department is the most misunderstood branch of public service. We will have a better police force in every city of the country when the respectable elements of the community are less inclined to push the police and their work as far away from them as possible. The better force will come, too, when the police can be stimulated to a more active interest in the social study of their work and when they recognize the unrivaled opportunity which they possess for a first-hand study of crime and its causes.

"Wrong ideals, bad blood, poorly nourished and industrial strife, these things produce a large part of the tide endlessly sweeping in to the precincts of the police. Under our present conditions much of the remedy for these things must be applied directly or indirectly by women. Insistence upon a single standard of morality, the elevation of domestic service to a plane equal to other respectable occupations, wide teaching of industrial arts and sciences, and other plain vital truths in our public schools can do much toward stemming the tide.

"And do I carry weapons? No, indeed. That is something which I do not feel called upon to do. I am very firmly convinced that under the right conditions a policeman would not have to carry a weapon at all. But before the policeman can give up his gun and his stick, weapons must not be sold indiscriminately to citizens. The only reason now that a policeman requires a weapon is because the other fellow may have one, and the law must enforce its demands against all objection. It is a very sad commen-

tary on our civilization that guns and brass knuckles are displayed openly for sale, and that almost the only restriction in our most careful communities is a provision for a license, which is easily obtained."

"Do I have a beat?" Mrs. Wells laughed, as she did about the query concerning the revolver and the policeman's club. Every one seems to think that there is no policeman without a beat. The men in the plain-clothes department do not have a beat, you know, and I belong to the plain-clothes department."

Mrs. Wells is mentioned in the New York Times as scarcely five feet in height, slender, with a mild, almost timorous voice, and round blue eyes. It is said that she presents an appearance about as formidable as that of a kitten.

THE ORIGIN OF LIFE.

In the beginning?—Slowly grope we back
Along the narrowing track,
Back to the deserts of the world's pale prime,
The mire, the clay, the slime;
And then..what then? Surely to something less;
Back, back, to Nothingness!

You dare not halt upon that dwindling way!
There is no gulf to stay
Your foosteps to the last. Go back you must!
Far, far below the dust,
Descend, descend! Grade by dissolving grade.
We follow unafraid!
Dissolve, dissolve this moving world of men
Into thin air—and then?

O pioneers, O warriors of the Light,
In that abysmal night,
Will you have courage, then to rise and tell
Earth of this miracle?
Will you have courage, then, to bow the head,
And say, when all is said—
"Out of this Nothingness arose our thought!
This blank abysmal Nought
Woke, and brought forth that lighted City street,
Those towers, that armored fleet?"

When you have seen those vacant primal skies
Beyond the centuries,
Watched the pale mists across their darkness flow,
As in a lantern-show,
Weaving by merest "chance," out of thin air,
Pageants of praise and prayer;
Watched the great hills like clouds arise and set,
And one—named Olivet;
When you have seen, as a shadow passing away,
One child clasp hands and pray;
When you have seen emerge from that dark mire
One martyr, ringed with fire;
Or, from that Nothingness, by special grace,
One woman's love-lit face,....

Will you have courage, then, to front that law
(From which your sophists draw
Their only right to flout one human creed)
That nothing can proceed—
Not even thought, not even love—from less
Than its own nothingness?
The law is yours! But dare you waive your pride,
And kneel where you denied?
The law is yours! Dare you rekindle, then,
One faith for faithless men,
And say you found, on that dark road you trod,
In the beginning—GOD?

—Alfred Noyes.

There are beauty and use in strength; there is a beauty and a use in feebleness, also.

A CHRISTIAN- CONGREGATIONAL CHURCH.

Does the foregoing caption seem odd? Is not every Congregational church a Christian church? We hope so.

But the caption refers to a "Christian"-Congregational church; to a practical co-operation of a "Christian" church and a Congregational church.

Old-time readers of The Pacific are aware of the fact that we almost invariably use quotation marks when we make mention of that religious body which has assumed the name that is common to all churches of Christ—Christian. A Presbyterian church, or a Methodist church, or a Congregational church is a Christian church if founded on Christ. The First Christian Church in Berkeley is the Congregational church, the first one to be established there. In the large the Christian Church means the churches of Christ of all denominations the world over, and not any one local church or any one denomination. We accordingly, to avoid ambiguity and misunderstanding, when mentioning that religious body which came into existence in the 19th century as followers of Alexander Campbell, put it this way—"Christian," or call it "The Church of the Disciples," another name by which it is known in some parts of the country, and which is less objectionable.

With this explanation of our caption "A Christian- Congregational Church," be it known that mention was made of it a few weeks ago in The Pacific, and its plan outlined. Since then we have secured its articles of agreement which are as follows:

"This Agreement, made and entered into this 16th day of February, 1913, by and between the undersigned members of the Christian and Congregational Churches, of Toppenish, Washington, Witnesseth:

"Whereas, The Christian Church of Toppenish, a corporation, is now the owner of the church building on which are liens to the American Christian Missionary Society, and to L. A. Nichols, Trustee, and,

Whereas, The First Congregational Church of Toppenish, a corporation, has purchased a lot and is about to erect a building on the same, and has received certain money and holds subscriptions for other moneys to be used for said purposes; and,

"Whereas, It appears that the Christian work of the City of Toppenish will be best promoted by the harmonious cooperation of the two aforesaid churches and by the use of one building and united services; now be it agreed:

"1. That the work carried on by the two churches acting as one shall be known as the Christian-Congregational Church of Toppenish.

"2. That the business shall be transacted by a board of five deacons elected by a majority vote of the enrolled resident members of the united church, on the 27th day of February, 1913, and thereafter at the annual meeting held within the first ten days of January of each year.

"3. That the said deacons shall have the authority to elect and appoint such other officers and committees as may be necessary or convenient to carry on the business of the church.

"4. All matters pertaining to the spiritual welfare of the church shall be under the leadership of a pastor and a board of six (6) elders, three to be members of the Christian Church and three to be members of the Congregational Church. The first pastor and elders shall be elected by the vote of a majority of the enrolled resident members of each of the two united churches,

thereafter they shall be elected by a two-thirds vote of the enrolled resident members of the two united churches present at a regularly called meeting. The elders shall be elected for an indefinite period to be terminated by resignation or a vote of a majority of those present at a regular called meeting of the united churches.

"5. Notice of any meeting of the united churches shall be given by announcement from the pulpit on the preceding Sunday, and by mailing notices of such meeting to each enrolled resident member at least three days previous to the meeting, said notice being authorized by the deacons or elders.

"6. At the beginning of the work each of the two churches shall furnish to the elders a complete roll of members; and for the purpose of deciding any questions affecting the work of the united churches, no person shall be considered a member unless his name shall appear on one of said rolls or he shall have been regularly admitted to membership in one of the churches thereafter.

"7. All funds held by the Congregational Church shall be loaned to the Christian Church without interest, and both churches united shall use their best efforts to pay off as soon as possible any indebtedness on the building outside of the loan made by said Congregational Church. The money loaned by the Congregational Church shall be secured by mortgage payable six months after demand.

"8. No separation of the work of the churches united under this agreement shall occur except at the written request of a majority of the enrolled resident members of either of the two united churches. If such separation should occur, funds shall at once be secured to pay off the then existing lien on the building ,and all alterations and repairs shall accrue to the benefit of the Christian Church only.

"9. The articles of this agreement shall comprise the by-laws of the united church and may be amended or altered at the written request of a majority of the enrolled members of each of the united churches and shall be deemed so amended or altered after said written request shall have been presented to the deacons and said deacons shall have passed a resolution finding said request to have been properly made."

The pastor of this church is the Rev. Mr. Lingenfelter who was for some time pastor of the First "Christian" Church of Seattle.

The Rev. Charles H. Curtis, who was pastor of the Congregational Church of Toppenish for two years, and who did much to bring about this cooperation, entered recently on the pastorate of the Edgewater Congregational Church of Seattle.

LOST CHURCHES OF BEROEA.

"Hidden" Edifices Tucked Away by Greeks.

By far the most interesting sight to the modern traveler in Macedonia is that of the "hidden churches" of Beroea. A recent writer says: "I have consulted many volumes of commentaries and descriptive writings, the scanty guidebooks of Macedonia, and all other available sources of information, and find no remotest allusion to this most interesting feature of Beroea. Even the missionaries and Greek Christians of Salonica, forty miles away, so far as I could learn, had never heard of them. There are no less than seventy-two of these hidden churches which were tucked away in all sorts of obscure and undreamed-of corners, when, some hundreds of years ago, the Greeks were in deadly fear of Turkish persecution.

"No outward sign gave a hint that a church was anywhere in the vicinity, but our guide led us through crooked narrow streets with overhanging balconies, whose upper stories almost touched each other; then would enter a courtyard where a family, or perhaps a dozen families, lived, and where the housemothers were cooking the noonday meal, or doing the weekly washing. Out of this courtyard another door would open into a still narrower yard, and there at the end, perhaps, we would see a door with a rude cross marked in charcoal or in chalk upon it.

"One of the inhabitants of this inner courtyard would be found to have the key of the door, and, opening it would usher us into a tiny church, perhaps not more than ten feet square, but in it we would always see one or more icons or pictures of Christ and the saints, covered with tinsel or gold-foil, except for their hands and faces. There would also be a row of candle spikes on which to impale the tapers so freely used in Greek worship, an altar, and a holy of holies behind a painted crutain.

Some of these churches were much larger than such a one as I have described, and on the further side there was often a way of egress, sometimes an underground passage, so that if the persecuting Turks should catch the worshippers at their devotions they might escape massacre by flight."

BREAKING THE PRECEDENTS.

The Washington correspondent of the Chicago Record-Herald sums up the precedents smashed during the first twelve days of the present administration:

First—Came the downfall of the inaugural ball, with its money changers and turkey trots.

Second—The favorite barber. President Wilson shaves himself.

Third (the "blow that killed father")—The antiquated custom of parading office seekers at the White House. No pie-hunters are admitted until sent for.

Fourth—The President is going to run the Government. Politicians may make any suggestions, but need not expect to see them carried out unless, perhaps, they coincide with the White House views.

Fifth—The President goes to church to worship, not to be seen. Crowds may gather about the President's church door, but if he sees them first they will not see him.

Sixth—The gold braid and lace business has been eliminated. Major Rhoades, military aid, inherited from President Taft, dresses like an ordinary citizen when he goes out with the President.

Seventh—The khaki-colored motorcycle policemen who used to follow the White House automobile have been given other employment; the President rides without bicycle escorts.

Eighth—The ancient custom of draping the President's box at the theatre and playing the national anthem when the President arrives has been put into the discard.

Ninth—Old "it is said" has disappeared from the White House news and instead it appears "the President said."

Tenth—"That was said in a cabinet meeting and cannot

be made public" is of the past; what transpires at a cabinet meeting is public property.

Eleventh—The bi-weekly cabinet meetings are under the ban. The cabinet will meet when there is something to be done.

Twelfth—Promiscuous use of the "Executive order" has been stopped. Miss Salome Tarr, barred by the civil service regulations from the White House stenographer's corps, could have gone in by special appointment of the President, but the President refused to exercise the power in her behalf.

Thirteenth—President Wilson rests the seventh day. He puts the bars of the White House up Saturday night at twelve o'clock and lets them stay up until Monday.

Fourteenth—Cold supers are to be the rule at the White House Sunday evenings; the old Presbyterian rule will prevail.

Fifteenth—The President declined an invitation to the Chevy Chase Club.

Sixteenth—John Barleycorn and all other sorts of intoxicating drinks have been tabooed at the White House.

DESIRE.

L. E. Scholl.

I would not live above the clouds,
And tread the upper air,
Remote from men that suffer wrong,
And heavy burdens bear.

I would not live in mansions grand
Nor wear a jeweled crown,
Nor hide behind judicial robes,
Nor yet a priestly gown.

I want, I want a woman's love,
That mine may purer be.
I want a child, a little child
To help me think of thee.

I want a cottage where the sun
Makes royal roses bloom;
Where love abounds and makes my hearth
A princely furnished room.

And lest my soul be satisfied
Within a narrow sphere,
Give me a purpose, Christ inspired,
Give me a vision clear.

Take me, O Lord, upon the heights;
Take me with thee alone.
Show me thy garments; let my soul hear,
"This, my beloved Son!"

Then let me move where sorrow is,
Where children suffer wrong,
Where demons tear and crush the weak,
That struggle in the throng.

There let me help some man that's down,
Discouraged and numb with cold;
Help me to find and bring in thy name
Some lost lamb back to the fold.

Thus all the way with thee I'll go,
Mountain and thorns and tree:
Smiling at last I'll hear thee say
"Well done, abide with me."

Seattle, Wash.

Among the Churches.

CALIFORNIA.

Long Beach.—Four persons were received to membership at the Easter communion serice.

Benicia.—Six persons were welcomed into fellowship Easter Sunday. A new sidewalk has been built in front of the church building.

Alameda.—Easter Sunday was one of the best days in the history of the Alameda Congregational church in attendance and interest. Mr. Mears welcomed sixteen new members that Sunday.

Los Angeles, Pico Heights.—The Easter services were characterized by an evangelistic spirit. Twenty-one adults were received into church fellowship, on confession of faith, at the conclusion of the Easter sermon by the pastor, J. M. Schaefer.

Weaverville.—The Weaverville church held special services during Passion Week and all the services were well attended. Easter morning twenty were received into the church, including adults and young people. Many of the adults and young received the rite of baptism. Eighteen of these came in on confession of faith. At the same service ten children were dedicated to the Christian faith by the rite of baptism. In the evening the choir rendered an impressive cantata. Despite the heavy snow storm the church was crowded to overflowing. J. Morgan Lewis is pastor.

Petaluma.—On Friday evening, March 28th, Rev. C. C. Champlin of San Rafael delivered a lecture in the church parlors on his recent trip abroad. Mr. Champlin was a Petaluma boy and many of his old-time friends were out to hear him. The pictures which he showed were very beautiful and were greatly enjoyed. The pastor, Rev. E. Belden Hart, will return the lecture with one on Robert Louis Stevenson, in the near future.

Oakland, Boulevard.—The Boulevard Congregational Church celebrated Easter in a memorable way. It was the occasion of the opening and use, for the first time, of the auditorium in the new church building. The seats were filled at an early hour. An innovation in the way of young lady ushers was introduced. The musical program furnished by the Boulevard Congregational choir was remarkably fine and appropriate. Twelve persons were voted into the membership, five by confession, making thirty added during the last six months. At a church meeting after the services a unanimous call was extended to Rev. Mr. Miller, now at Mill Valley, to become the regular pastor. Those events on this occasion make this day long to be remembered. The Sunday school is keeping pace with the church, there being one hundred in attendance this Easter day. The school has doubled in numbers during the last few months.

Sunnyvale.—Passion week was observed by the Sunnyvale church. The pastor, Rev. F. W. Keagy, gave a series of appropriate sermons. At the morning service on Easter

Sunday the children's choir of the Sunday school had charge of the music, and rendered several choruses and solos. At that service the rite of baptism was administered to one infant. Seven were received into the church, three on confession of faith and four by letter. A very beautiful incident in connection with the service was the baptism and reception into the church of a man and wife who are prominent in the community, loved and honored by old and young alike. This couple, on the Thursday previous to Easter, celebrated their golden wedding by giving a reception in one of the public halls. One daughter and husband, one son and wife and a grandson were members of the church, the son being a deacon, and assisted the pastor in the baptismal service. At the evening service the church choir, assisted by two friends with violin and saxaphone, rendered a very pleasing musical programme. The pastor preached on the subject, "The Difference between Eternal Life and Immortality." The church was very tastefully decorated with palm branches and flowers. A feature of the decoration was a full sized cross composed of fringe of green and center of calla lilies at the morning service, and a cross of same size with fringe of green and center illumined with two dozen electric bulbs at the evening service.

DEDICATION AT LEMON GROVE.

The church at Lemon Grove is rejoicing in the completion of its new house of worship, the dedication of which occurred March 16th. To have erected a building costing $10,000, after only about two years of self-support, is a highly gratifying achievement. It is high testimony to the effectiveness of the ministry of the pastor, Rev. C. N. Hand.

The building is admirably adapted to its purpose, containing an ample auditorium, Sunday-school rooms, dining-room and kitchen. It was dedicated debt free, save the obligation to the Church Building Society. The balance needed to make this possible, $1,000, was pledged before the act of dedication was performed, the very successful appeal being made by Rev. W. B. Thorp, of the First Church, San Diego. The dedication sermon was preached by Superintendent R. B. Larkin.

A notable feature of the occasion was the large attendance of people who came by special train from the city of San Diego. It is the very commendable custom of the San Diego churches to magnify the fellowship of the churches in the small communities outside, to the great profit of each. This spirit finds its expression on such occasions as this, and at the semi-annual meetings of the Association. The fraternal attitude of the First Church, under the lead of Rev. W. B. Thorp, is largely responsible for this happy state of affairs.—R. B. L.

ON THE MOUNT AT THE FOOT OF SAN JACINTO.

An unique gathering took place at Perris on Holy Thursday and Good Friday at the call of Supt. R. B. Larkin. The program was informal, the discussions most informing, possibly reforming also.

As outlined by Mr. Larkin, it called attention to the spiritual and community needs of the rural churches. To the rural people young and old; to the Home Life and Fellowship. Despite conflicting events which divided the interest of the people, the influence developed was greater by far than in many crowded meetings. The churches represented were Yucaipe, San Jacinto, Little Lake, Moreno, Highland, Rincon and Perris.

The uniqueness of the meetings was due to the absence of overpowering personalities or names—often synonymous; of cut and dried and powdered speeches; of research into the polar regions of theology and tautology.

Most of the pastors are working farmers, or like Mr. Davis of Moreno are making good as freshmen. Hence the entire absence of artificialities.

There was recital of loved and proved Scripture passages, and prayers without echo of the typewriter, and experiences, and confessions, and counsels and deep calling unto deep. Through it all there was always the note of travailing for souls. It is not surprising that hours passed on wings and the end came always too soon. Always when the sessions closed there was a marked tendency of the scattered atoms to coalesce again. All this took place around a fire-side in Perris church without moderator or scribe.

Very delightful it was to have Price and Larkin pour out the singular sweetness of their deep experiences in love and faith regardless of passing phases of things and very strengthening to have the older men, Seamen and Muir and Davis, tell of what God had wrought. These rural churches have life. More such meetings will bring more life and it is "life, not death, of which we are scant."

NOTES AND PERSONALS.

A daughter was born to the Rev. and Mrs. E. L. Walz of White Plains, New York, on the 22nd of March.

The St. Nicholas Magazine fo April has a fine article concerning Ralph Waldo Emerson entitled, "Louisa M. Alcott's Great Friend and Neighbor."

Professor Edward A. Steiner of Grinnell College, Iowa, is one of the speakers at the meeting in Los Angeles this week of the Woman's Board of Missions for the Pacific.

The federated meeting of ministers in San Francisco on Monday of this week urged on the legislature at Sacramento the passage of the moral reform bills now before that body.

Two calls to the pastorate of Immanuel Presbyterian Church of Los Angeles have been declined. One was to the Rev. Robert Johnston of Montreal, the other to the Rev. Mark A. Matthews of Seattle.

The Century Magazine for May will contain an article entitled "Moving Pictures Up to Date." It will show the commercial, educational, and artistic value of moving pictures and their rapidly widening field.

The Rev. Albert W. Palmer of Plymouth Church, Oakland, speaks on Social Service and conducts the special Bible class for the University of California men at the Y. M. C. A. student conference this week at Pacific Grove.

So popular has been the course of lectures on Queen Elizabeth at Plymouth Center, Oakland, by Professor Morse Stephens of the University of California, that arrangements will be made for a series, toward the end of 1913 and the beginning of 1914, on the Napoleonic Era.

The word from Lodi Tuesday of this week was that the Rev. C. C. Kirtland had improved wonderfully during the last week. He sits up now two or three hours each day and is rapidly regaining the use of his arm and leg. He has a good appetite; and the physician looks for an almost complete recovery.

The Rev. Joseph Rowell who is writing for The Pacific that interesting series of Pacific Coast historical articles will be 93 years old on the 22nd of this month. He goes to church twice each Sunday, and is regularly at the Monday meeting of the Congregational ministers of San Francisco and vicinity.

The Rev. Dr. W. H. Day of Los Angeles is announced to speak in the Bethany Congregational Church, San Francisco, Monday evening, April the 10th, on "The Church and the City." Dr. Day spent some time in the East last year studying conditions in the larger cities, and the efforts and methods to adapt to modern needs.

Professor Thomas Bacon, who was for many years the head of the department of English literature in the University of California, passed into the other life last week after an illness of a year or two. Professor Bacon came to California from Terre Haute, Indiana, to take the pastorate of the First Congregational Church of Berkeley.

Mrs. Kate M. Cleaves, who is instructor in music in the Vacaville schools, will give a musical service consisting of sacred songs and recitations for any church that may desire her to do so. Mrs. Cleaves is a daughter of Rev. George Morris, a pioneer California minister. Churches desiring a service of the nature, appropriate for Sunday evenings, should address her at Vacaville.

The Rev. S. C. Patterson, pastor of the North Berkeley Congregational Church, has arranged for a trip to Europe this summer. He plans to leave on the 17th of May, going East by way of the Santa Fe and stopping for one day at Grand Canyon. He will take a steamer at Boston on the 24th of May. Returning he will leave England on the 12th of August. During this trip Mr. Patterson will visit his mother in Belfast, Ireland, whom he has not seen for 23 years.

The Rev. Dr. McAfee of the First Presbyterian Church of Berkeley spoke recently to the Presbyterian ministers of the bay region on "The Sunday Evening Service; How to Make it Effective." The Pacific Presbyterian says: "As his Sunday evening services are eminently evangelistic and well attended, he had a message which his hearers greatly appreciated. He said that the church is not merely an organization—it is an organism, whose vitality is derived directly from the Lord God, and its purpose of being is the evangelization of the world. Toward this end, instruction is a basic feature of the pastor's preaching, and every sermon, therefore, should be evangelistic. The evening service is largely attended by non-professing Christians who want some place to which to go and who have a conscience that pulls them to the church; thus they are open to the influence of the fires of an evangelistic service. Through this class of hearers parts of sermons are often reproduced and so made to affect other persons. Three perils in evangelistic preaching, declared Dr. McAfee, are to be guarded against: Getting into ruts, a sort of conservation running to seed; an element of amusement that too often is injected into it, to the marring of the effect sought to be reached; and the desire merely to gather in a crowd, especially when interest begins to play—a galvanic process to be deplored. The evening service should have a definite and a higher purpose, and should be of a character to spiritually interest transient church attendants. Dr. McAfee, in reply to inquiries from his brethren, described the methods pursued in conducting his after meetings, in which several notable conversions have taken place. In all church services, he believed, religion is what the people are after."

A SERMON ON LOVE.

"Butchers will usually not accept kisses in payment for corned beef. Emotions will not keep the furnace going, no matter how warm they may be. Hence there must be a careful consideration of the business side of love before a boy and girl venture upon the sea of matrimony."

This is part of the counsel that was given by Rev. Herbert A. Jump at the First Congregational Church of Oakland last Sunday in the course of a sermon on "When Love Awakens." This is a third in a series to young people on the theme, "The Architecture of Success." "The matter of disposition and whether the two dispositions in the case fit each other is a second consideration to be reckoned with when love awakens. It is said that milk and lobster should not be taken into the system together or indigestion will follow. Whether or not this be so, there are souls who simply were not made to fit each other, and if they enter into any sort of intimate companionship there is likely to follow an instance of marital indigestion.

"Love should look more deeply than the mere physical. Many a man has won a wife mainly on the fact of being six feet tall. There are women who found their lover because they had a bright complexion. Personal attractiveness should be sought and should be appreciated when it exists, but love has such clairvoyant vision that it needs but little help from externals. The cynic may declare that marriages are made not in heaven but in the shop of the expensive dress-maker, and he may be partly correct. But real love judges by the inmost soul. It finds that handsome is as handsome does. It no more chooses a life-partner solely by looks than a man would choose the kind of excavator to dig foundations for his house solely by its looks as it was trundled along the street.

"And after love's surrender, there follows as in the case of civil war times a period of reconstruction. Each life has to be made over in unison with the other life. This often entails friction. But such friction of companionship is part of a soul's education. Out of it are born the beauty of mutual deference and the glory of self-sacrifice." Next Sunday evening Mr. Jump announced that he would preach on "The Subtle Riches of Home." The Easter Cantata by Bruch which was rendered so acceptably on Easter evening by the chorus choir will be repeated.

The Home.

LIFE AND HEALTH.

Environment.

In the thought that each human being is only a great aggregation of amoebae the physiologist revels. An amoeba is a bit of protopolasmic jelly which in itself epitomizes all life. This bit of jelly called the amoeba is different from ordinary jelly in that it is animate, and in its way this microcosm goes through all the processes that in a larger way are performed by that macrocosm man. This is the difference—among the tiny amoebae each one does its own

work. It is acted upon by outward stimulation, it takes in its food and digests it, and it takes up oxygen and gives off carbonic acid. According to physiologists man is but a vast congregation, a regular London, of amoebae, who have gone into a kind of co-operative housekeeping. Certain of them do the digesting alone and nothing else, others look after the breathing, still others after the circulation, and others have at length been so educated that they can make a brain colony, by means of which the individual can move and think and know that he has his being. The complex organism of man is, like everything else that is complex, only an aggregate or conglomeration of simple entities. Therefore, to study life as it affects the amoebae is to learn the great secret of higher and more complex organism.

Unconscious Impressions.

The amoeba is dependent upon its environment. Light, heat, cold, irritation, cause it to expand or contract, which is its way of showing it has been acted upon. So with the individual—a person is irritated or soothed by the many conditions of which be is as unmindful as an amoeba. Air, light, color, odors, all those things which appeal to his senses, act in turn upon the collection of amoebae which make up his skin and give him tactile sensibility, or upon those which make up his seeing apparatus, or upon those which represent his hearing organs. Whether one will or not, a panorama of objects is ever passing through the lenses of his eyes to his brain and making an impression upon it, although the impression may not be recognized. It is the same with the ear and the other senses. The effect of these unrecognized sensation upon the health and the mind is incalculable, and make a greater difference to the well-being of an individual than one would realize.

Light and Color.

The result of too little light is illustrated by the pale potato sprout that has grown in the glimmering twilight of the cellar. People who are deprived of light may not show its effects as plainly as the plants, but it is none the less real. To live healthily one must be acted upon by the sunlight. Not, however, all the time, but there should be intervals of repose, even as the night succeeds the day. In the room the light should be tempered and adjusted to avoid a glare and to give a feeling of rest. The comfort, happiness, and well-being which an apartment may give may depend simply on the adjustment of a window-curtain. The impressions that light gives, whether of comfort or discomfort, are much more readily felt and recognized than those of color. The influence of color on the spirits and the temperament is almost wholly unconsidered. Dr. Clouston made experiments in an insane hospital in Scotland, and proved that different colors acted through a wide range of variation in quieting or exciting the patients. It has been suggested that a rhythm or melody of color exercises the same effect upon the eye as a concourse of sweet sounds, a concert, upon the ear. The power of color over human beings is shown in the torture of the purple test as applied by the Buddhists. It is used as the twelfth grade of initiation in the Buddhists's mystery. The neophythes are put into an extensive and lofty room flooded with an excruciating tint of purple light. Reliable witnesses say that only three-fourths of those thus penned in are alive at the end of several hours, and that the survivors are more or less frenzied. In the color tests that have been made it has been found that green is by far the most restful color to the eye. It is no doubt true that children are influenced by color, and that they derive more or less pleasure from it if it is agreeable. Even a dog shows pleasure, and is responsive to ribbons of different hues, preferring brilliant reds. The power of color to soothe and to please children is not appreciated. A harmony and brilliant display of color, the unexpected combinations, delight the eye as confectionery the taste or a melody the ear.

Influence of Sound.

The influence of sound upon the comfort and the discomfort of life, and consequently upon the health, is much more widely recognized. It is more easy to close out sights than sounds. The dweller in the city who stops to listen and to count the noises that meet his ear is astonished at their number and variety. The incessant rattle of the rolling wheels of countless vehicles, the sharp staccato of the clattering hoofs of horses, the endless tread of the irregular regiments of passers-by, the reiterated cries of the street venders, the shrill screams of the children at play, the insistent notes of the itinerant musician, the buzz and hum of machinery, the screaming locomotive and the jangling of bells, form a never-ceasing and discordant obligato. Nothing displays more the great adaptability of the human being to surrounding circumstances than this ability to adjust himself to these varied noises. Not only do people become accustomed to the varied sounds which habitually fall upon their ears, but they miss them when they are taken away, and cannot get along without them.

A Portable Solitude.

An ingenious suggestion is made in that curious production called Flim-Flams, supposed to have been written by the elder D'Israeli. The hero of this work, his uncle, was tender-cared. He found no end to all those kinds of small noises which play on the finely organized ears of a literary man like the storms on an aeolian harp. His unsteady brain was long the unhappy victim of his eyes and his ears. At length he divulged that he had made an important discovery. "Solitude," said he, "has long been the catchword through all ages of literary men. Why should they be without a portable solitude? I have actually contrived such a thing, which will serve in all times and places." He exultingly held up something, which having clapped upon his head, the latter disappeared. "Here is solitude!" It was a long triple-quilted cap, which came down an inch over his eyes, and quite covered his ears, in which part it was stuffed with great care. Furnished with this, its inventor claimed that a man need not travel three hundred miles in quest of a solitude, but could find it at once, even in the heart of noisy London. This whimsical satire of the philosopher's cap teaches the most important lesson in this subject of environment—that is, that each can control and adjust and adapt his own environment to suit his temperament and his physical and, mental requirements. In short, as the uncle invented a portable solitude, each can create for himself and herself an environment.

Creating an Environment.

The poor amoeba, which has to do all its own work, cannot move from one place to another, but is chained to the spot in which it came into existence. In man a certain set of amoeba, relieved from all other duty, have nothing to do but to transport themselves and the other colonies which aggregate a human being from place to

place. If, therefore, the surroundings are not such as conduce to life and health in its best, highest, and most enjoyable forms, the individual should start forth and seek others. A plant requires certain soil for its perfect development—this one needs a sandy soil, this a wet and rich mould; one needs the shade, the next the full sunlight; and transplanted from these adverse conditions to favorable ones, the dreary faded plant takes life and root, and flourishes to the full perfection of its species. So it is with the human plant. Many a genius is stunted, withered and undeveloped in the uncongenial surroundings of an unsuitable and uncongenial occupation. Transplant such a one, and the result may be the production of a work that shall make the world astonished. This seldom happens; the Miltons remain mute and inglorious, and the Cromwells guiltless of their country's blood, because they have not had either the power or recognized the necessity of changing their environment. It is not possible to transplant one's self from an uncongenial, unhealthy environment, then the most should be done to make that in which one must stay desirable. The end to be accomplished is to remove all irritation and friction from life; to so oil the machinery of existence that it may go evenly and smoothly. If the eyes are tried by unpleasing colors and distorted, ungraceful forms, effort should be made to get the repose of mind and body which comes from relief in this direction. The necessity for change of thought and occupation and of surroundings is recognized as never before by the present generation, and I believe that the proportion of health, as well as of happiness, is greater than ever before in the world's history for this very reason. Amusements are sought after and enjoyed. Life is set at so much more rapid pace than formerly that the necessity for relief from the great pressure is felt, and much money is spent for recreation. It does not occur to people to please the senses and give relief to the tired nerves by changing the objects which are daily about them —such as the coloring of a room, the changing of the wall-paper, the opening of a new vista by means of a picture, the appeal to the ear through pleasing music. It is in these little ways that the common, humdrum, every-day surroundings can be changed and a new environment created which gives new vigor to the mind and the body. It is often considered beneficial to the individual to submit to annoyances. It acts, it is thought, like the hair shirt of the penance-performing monk. It may be that the self-righteous satisfaction which arises from such an endurance may result beneficially to some. If so, it will be known by the glow and the satisfaction which is felt; but if surroundings act constantly as a foreign body in the eye, then relief should be obtained. To be in a constant state of irritation racks every part of the human frame, and strains the whole edifice. Therefore one should seek to throw off all such irritations by the power of mind over matter, by changing conditions, either by getting away from them or by making them different. In some way one should succeed in creating a new environment.—Grace Peckham Murray, M.D.

The St. Nicholas Magazine is giving a series of most excellent stories for children, "Babes of the Wild." The one for April on "The Baby and the Bear" is a story that people of all ages will greatly enjoy.

For The Children.

A BOY I KNOW.

I know a boy who has a watch,
But never thinks to wind it;
And when he ought to be on time,
He's always just behind it.

And when he has a task to do,
He says, "Wait till tomorrow";
And when he cannot find his things,
He simply says, "I'll borrow."

That boy may make a business man—
I know he wants to do it—
But he must mend his careless ways
Or he will live to rue it.

That boy must do his work today,
And plan work for tomorrow;
Good habits, everybody knows,
Are something boys can't borrow.

—R. B. Foresman.

ONE, TWO, THREE.

"One, two, three, four, five, six" recited Jerry, proudly. Jerry was six, and had been to school a week.

"I wish I could count like Jerry," said little Richard to his mother. "If I could just count to three, because I'm three years old!'

"Why, of course you can learn that," said his mother. "It's very easy to learn to count three."

"How mother?" asked little Richard.

'This way it goes—one,' two, three," said his mother. "See, your tricycle has one two, three wheels. Now run out to play and see if you can find anything that has one, two, three parts."

"That will be hard, I think," said little Richard.

"Just you try it," said his mother.

So off frisked little Richard in his little blue rompers and his big blue hat and his warm blue coat, for the days were cool.

Down the meadow lane he scampered first. "One, two, three," he said to himself; "one two, three," he said to himself; "one two, three" he said to himself; "one,two three," but he did not see anything that he could say "one, two, three," about. The tall stalks of golden-rod along the way were brown from the nip of Jack Frost, and the dry grsases rustled by the stone wall, that was all.

Little Richard began to climb the bars at the end of the lane into the meadow, and that very minute he discovered something.

"One, two, three!" he shouted. "The bars are a one, two, three." And, sure enough, there were one, two, three wooden bars across the lane that led into the meadow.

Over in the meadow there did not seem to be any one, two, three's at all. There were just green grass and clover leaves.

"Oh," said little Richard, "I think Bunny would like some of this nice clover."

So he picked a great big handful of clover leaves for Bunny, and that very minute he discovered something.

"One, two, three!" he shouted. "The clover is a one, two, three."

And, sure enough, there were one, two, three little round green parts to every single clover leaf.

Just then a brown chipmunk ran along the stone wall, and began to chitter, chatter.

"I know," said little Richard, "you don't want me to get any nuts. But I know where the nut trees grow as well as you do."

Over the wall went little Richard into the woods where the chestnut trees grew. There stood a big chestnut tree. Its branches were dotted with green burs like prickly round balls, and the ground beneath was sprinkled thickly with brown and green burs. Most of the brown burs were empty, for Jack Frost had nipped them open before they left the tree, and the nuts had tumbled out. Little Richard began to hunt among the fallen leaves for the little brown chestnuts, but he looked and he looked, and he could not find one.

"Greedy little squirrels," he said, "you have taken them all. I must come out earlier to get ahead of you."

He was so interested in hunting for chestnuts that he had forgotten all about one, two, three. But that very minute he discovered something.

"One, two, three!" he shouted. "The chestnuts are one, two, three."

And, sure enough, there were one, two three brown glossy chestnuts all nestled snugly side by side in a half-open bur with a lining like brown satin.

So he picked up the bur very carefully in order not to prick his fingers, and started for the house to show his mother the one, two, three clover and the one, two, three chestnuts, and to tell her about the one, two, three wooden bars.

On his way he stopped at the barn to feed Bunny the clover. Close by the door-sill lay a yellow wasp, numb and nearly dead from the chilly fall air. Richard bent to pick it up, and that very minute he discovered something.

"One, two, three!" he shouted. "The wasp is a one, two, three."

And, sure enough, the wasp's little body was divided into three parts, just as if a thread had been tied around it in two places.

Little Richard ran and gave Bunny his clover, and on his way out he tumbled over the milking stool. And that very minute he discovered something.

"One, two, three!" he shouted. "The milking stool is a one, two, three."

And, sure enough, the milking stool had three legs.

And before he had hardly picked himself up, he heard a little faint "mew, mew," from the hayloft.

"What's that?" said little Richard. "I think it's my kitty cat calling me."

So up the narrow stairs climbed little Richard into the great, dim, dusky haymow full of sweet-smelling hay.

"Mew," he heard again, and he stumbled over the bay to the place where the sound was.

"Oh, oh!" cried little Richard. For there was Mrs. Kitty and three dear little kittens.

Richard could hardly wait until he reached the house. "O mother," he called, "come and see the new kitties." And he forgot all about one, two, three.

But a little later when Jerry came home from school and began to count so proudly, little Richard remembered.

"I can count three," he said. "O mother, lots of things are one, two, three."

Then he showed her the clover leaf with its three little green parts, and the prickly chestnut bur with its tnre litti brown chstnuts, and the yellow wasp with a body in three little parts, and he told her about the three wooden bars, and the milking stool with three legs.

"That's just fine," said his mother. "And I know another one, two, three that you saw in the barn up in the hay."

"Oh, oh, yes," cried Richard. "I know one, two, three little new kittens, the little black one and the little striped one and the little gray one."

And, sure enough, there were one, two, three little kittens up in the hay with old Mrs. Kitty.

"It was such fun, mother, to learn to count one, two, three," said little Richard.—Emily Rose Bent, in the Mother's Magazine.

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Little George was six years old at New Year's, and the family was much interested in having him start to school in February; but he insisted that he was not going.

One day his grandmother said to him, "Georgie, you are going to school with sister this winter, aren't you?"

"No, Grandma, I'm not going to school at all. I can't read, nor I can't write, nor I can't sing, and I'd like to know what good I'd be at school."—A. B. in Woman's Home Companion.